A DISPLAY OF DVTY, DECKT WITH

Sage Sayings,
Pithy Sentences,
AND
Proper Similies.

Pleasant to Read, delightfull to *Heare, and profitable to Practice:*

By L. VVRIGHT.

Good nurture leadeth the way vnto Vertue,
AND
Discreet behauiour plaineth the path to felicity.

LONDON,
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TO THE RIGHT VVorſhipfull, moſt valiant and famous, THOMAS CANDISH ESQVIRE:

L. Wright, *wiſheth all happineſſe in this life,* and in the World to come, to ioy with CHRIST in felicitie for euer.

(***)

HAuing long deſired (as duety binds mee, Right Worſhipfull) to make knowne my gratefull minde, not only to the Right Worſhipfull your good Father of late memory (who, during his naturall life, was to his Prince, a faithfull, true, and loyall ſubiect: to his Country, a righteous and fauorable Iuſtice: to the Goſpell of Chriſt, a godly and zealous Profeſſor: to all good men, a gentle and louing Benefactor: and to mee, a ſure and ſpeciall friend) but alſo to your ſelfe, whoſe wonted curteſies, and friendly countenance, euen from your childhood, hath moued mee (for want of better) to dedicate vnto your Worſhip this little Booke, as a true token and teſtimonie of the faithfull and harty good wil I haue alwaies borne to you, and your houſe,

and ſhal during life: containing neceſſary rules, touching both Chriſtian dutie, and ciuill courteſie, profitable to many, delightfull to ſome, and offenſiue to none: but curious Momus, diſdainefull Zoilus, & fleering ſycophant whelps, who with the bleare-eyed Owle, beeing blinded with malice, bluſh not to accuſe euen the bright ſunne-ſhine in others, making euery ſtraw a ſtumbling block, euery moale-hill, a mountaine, and euery Vertue a Vanity: beſeeching your Worſhip, to accept it as willingly, as I offer it faithfully. Thus reſting with this perſwaſion, that the noble minde is alwaies more courteous, to winke at a fault, and take things in good part, than the baſer ſort, I humbly take my leaue.

To

To the Reader.

IT is no great wonder, though all the world bee infected with vice, set vpon vanitie, and growne out of order (gentle Reader) seeing *Democritus* hath his mansion in the market, and his chaire at euery corner of the streete: whose laughter at follies doth so greatly incourage, strengthen, and confirme the riotous excesse, and intolerable outrage of witlesse youths, wilfull wild-heads, and idle vnthrifts in this our careless age: as the continuall teares of sorrowfull *Heraclitus*, lamenting their miserie can small preuaile to reforme or amend them: who, much like riuer-Trouts, alwayes swimming against the streame, or Kestrels flying against the winde, despise their duty, reiect the rule of reason, and condemne the wholsome doctrine of their elders, of whom they might, at the first hand, haue bought counsell good cheape, till afterwards being beaten with the sharpe twigs of their owne rod, and plagued with the rash conceits of their owne braine, are constrained

Democritus did alwayes laugh, and *Heraclitus* weepe at the follies of men.

Ruine is the end of voluptuous appetite.

ſtrained to buy wit with woe, and had-I-wiſt at an vnreaſonable price. Experience, in whoſe Schoole my ſelfe haue been too long a learner, in ſowing the wilfull ſeedes of fantaſie, and reaping the witleſſe fruits of folly, till repentance had taught me (though too late) to leaue, and loath my former liked life, and with patience perforce, to beare the penance of my tender yeeres miſſpent. Whereupon, as one alwaies more willing, than able to profit my Country, and pleaſure my friends, I haue taken occaſion to pen this little booke, containing both profitable rules for the inſtruction of youth, and ſound reaſons for reformation of age: preſuming, that for as much as my chiefe intent and purpoſe (what in mee lyeth) is to beate downe vice, and further Vertue: to helpe all, and hurt none: that the beſt ſort, in charitie, will take my ſimple meaning in good part, as I haue alwaies deſired: and as for the euill diſpoſed, who neither haue grace to do well themſelues, nor honeſtie to ſpeake well of others, I will patiently beare their malice, which I neuer deſerued.

Time paſt may ſooner be repented, than recalled.

Prou. 10. 32

Vale in Chriſto.

L. W.

Want of Gouernment in age, hath bred want of dutie in Youth.

AS youth by law of Nature are bound to honour, reuerence, and obey their ancients, whose steps, either in good or euill: they are most apt and ready to imitate: so are elders bound in duty and conscience, by doctrine, counsell and example of life, to train vp youth in vertue and honestie. The fattest soile without husbandrie, is soone ouergrowen with weedes: and the aptest wits, without gouernment, soone corrupt with vice. An vntamed horse (sayth Salomon) will be hard: and a wilfull childe will be wanton. The occasions for youth to yeelde vnto vices are many: their bloud doth naturally stirre them, their flesh doth prouoke them, sensualitie doth allure them, the world doth blinde them, and Sathan himselfe doth tempt them. And as it is naturall in the younger sort to commit follies, so is it dutiful in the elder to correct and amend them. Parents, by nature, Maisters by charge, neighbours, of common courtesie, and all men of humanity. Hee that spareth the rodde (sayth the Wise-man) hateth his sonne: but who so loueth him, doth hold him euer in nurture. Giue him no liberty in his youth, nor excuse not his folly (sayth Iesus Sirach): Bow downe his necke while he is young, lest he ware stubborne, and giue no more force of thee. What

Coloſ. 3.20
Epheſ. 6. 1,2,4
1. Peter 5. 5
Prouerbs 6. 13
Pro. 13.18,24.
Eccleſ. 30. 8,9
Deut. 21.11,12
Eccl. 30.10, 11
Heb. 12.8
Prou 23.11,12
Prou. 19.18, 24
Eccleſ. 30.11,12

manner of children shall be borne, lyeth not in mans power, but to bring them vnto goodnesse, by vertuous education, that lyeth in mans power: and therefore God doth impute the wickednesse of the children, to the negligence of the Parents: so that loke how many vices the father hath
1.King 4.26 suffered in his childe in youth (if with Heli he breake not his necke before) so many sorrows shall afflict himselfe as a due punishment in age.

Such was the lawes in times past, that if any dishonest or vnseemly thing chanced to be committed, in the presence of an Elder without reprehension, he was counted an enemy to the common-wealth, & his negligence sore punished.

Cicero, making an Oration against Salust, said thus vnto his sonne, Though thy father had neuer done more euill (quoth he) yet did he greatly iniury the common-wealth, in
Deut.21.11,12 leauing such a sonne as thou art. By Moses law, that stubborne & disobedient son, that would not harken to the voice of his parents, was brought forth, & accused before the Elders, and stoned to death. By the statutes of Rome, called Falsidia, the first offence in the child was pardoned, the second sore punished, and for the third he was banished.

Then was youth kept in order, obedience and duty, and made more account of their fathers blessing, then their grand-fathers inheritance. The blessing of the father (saith
Eccle.3.2,5,8 Iesus Sirach) vpholdes the house of the sonne, but his curse bringeth vengeance, pouerty, and destruction. But such is the misery of our time, that Elders, for the most part, are so greatly infected with all maner of wickednes; especially
Hell may lament, and heauen reioyce, when olde men cease to be coueteous with such an vnreasonable rage of couetousnesse, multiplying of riches, and increasing of patrimony, accounting an ounce of dignity more worth than a pound of honesty: desiring rather to liue without vertue, than dye without mony: hauing more regard to the swimming of their sons, then the sinking of their soules: and commonly, the wisest men be fondest fathers; that when for very age, not only the pleasures of this life, but also life itselfe is ready to shake hands,

hands, and bid them adew: Yea, if the graues could speak, they would call them and say, It were high time to depart this life, and come dwell in them; and yet in the whole race of their former yeares, haue left to their posterity no example of any goodnes, but rather of vice and infamy: whereby our Country is growne rich in treasure, but poore in vertue. It may aptly be sayd vnto England now, as Marcus Aurelius sayd once to Rome: Oh Rome (sayth he) I weepe not to see thy houses decayed, nor thy streets ly vnpaued, nor thy timber consumed: but I weepe to see thee so voide of wise fathers, obedient children, and good vertuous people. It is commonly seene, where riches are honored, there vertue is despised: for great riches cloketh vices, and carrieth light heads into presumption: and therefore, as Parents abound in wealth, so children abound in wickednes: such as bee left rich by their fathers, will become often richlesse by their own wil: & such as haue liberty in youth to liue as they list, want list in age to liue as they should.

Their heads decke with gray haires, & their he arts infect with wickednesse.

Where Elders are dissolute, and past grauity, there youth are shamelesse and past grace. Psal. 49. 6 Luke 12. 20 Psal. 52. 7

Age, no doubt, is an honorable thing, notwithstanding, except their wisedome, knowledge, and experience of vertue be conformable to their ancient yeares, so as after the flowers of youth, their fruits of good liuing may appeare, to the example of those that follow: they deserue not that reuerent title and estimation due to their calling. Whose wilfull negligence in not bowing to youth, that in power they might, and in duty they ought, hath bred such contempt, to cast off the yoke of obedience, and dishonor them in age. We daily see the miserable father, with great trauell, carefull studies, and broken sleepes, to scrape and heap together what possible he can, to honor his child: who hauing his purse full of money, and his head full of folly, consumeth it in vice, ryot, and prodigality, to the fathers infamy: and so by Gods iustice, the prodigall sonne doth scorne the carefull sighes of his couetous father: whereby the Prouerb is verified, That riches got with craft, are commonly lost with shame.

Wis. 4. 9 Eccl. 25. 6, 7, 8.

Iob. 11. Psal. 73 Ierem. 12

1. Kings 4. 26
1. Kings 2. 15. 21, 24.
Prou 5. 11, 12
Young men should studie to liue, and old men to dye.
Eccles. 5 9

And thus the negligence of age, and folly of youth, breeds in the end a double woe to both: the one ending in sorrowfull griefe, the other in lamentable miserie.

A dutifull sonne, following the honest steps of a good vertuous father, the same God that blessed the one, will prosper the other: but being inclined vnto vice and naughtinesse, his fathers gift is rather a meane to hasten his destruction, then helpe to prolong him.

How much are children bound,
Their Parents for to loue:
Which vnto vertuous ground,
Their pregnant wits do moue!
So that in youth they get
The treasures that shall stay:
When fortunes flitting net,
With waues will weare away.

Where nature is toward, let nurture helpe forward.

The right steps vnto learning are thus orderly linked together: first, aptnesse by nature: secondly, loue of learning: thirdly, obseruing of right order: and fourthly, a constant minde without new fanglenesse.

Aptnesse, knowledge, and vse, in time, bringeth perfection in all things. The first is the gift of nature, the second commeth by learning and study, and the third, by diligent practise.

A vertuous age asketh a diligent youth.

Where youth is voide of exercise, there age is voide of honesty.
No fruits in harueſt, without blossomes in spring.

WHere Lady Vertue is imbraced, she is courteous, gentle, and easie to be intreated: a sure professed friend to all such as willingly desire, imitate, and vse her: whose property is to fauour and follow, not the stubborne, but the obedient: not the sickle, but the tired: not the idle, but the diligent. Loke where she is esteemed, there diligence in youth is alwayes allowed: no treasure without

trauel:

trauel: nor gaine without paine, no learning without labour. And therefore he is likened to a tree, hauing sweete fruite, but a sowre roote: He that will carry a Bull with Milo, must carry him a calfe also: and hee that will haue hearts-ease, must needes haue some arse-smart with all hearts-ease. Our Elders did very aptly compare time to a man with a bald head, hauing a locke of haire before, to signifie that if it be once past, hee cannot be catched holde vpon, or pulled backe againe: hauing also a paire of wings to signifie his speed, and swiftnesse away, and with a sythe in his hand, like a mower, fetching his stroke, in token that he is neuer idle, but alwaies working. A diligent youth bringeth forth a learned age, a ioyfull life, and a happie death: but experience hath taught me, and reason beareth witnesse, that to counterfait vertue, and seeme learned, when planting time is past, except great paines, it bringeth small profit: but to be vertuous and learned in deede, craueth labour at the first, and yeeldeth fruit with pleasure at the last.

Dulcia non meruit, qui non gustauit amara.

Of Idlenesse.

IDlenesse is called the mother of ignorance, the nurse of vice, the pillow of Satan, the image of death, & ground of all mischiefe: it maketh heauy hands, lumpish legs, beastly bellies, drowsie pates, and witlesse wits.

The fowles of the ayre were made to flye, the fishes of the sea to swimme, the beasts of the field to trauell, and man to labour. As soone as Adam was created, to auoyde idlenesse, he was set to dresse the garden. After his fall it was sayd vnto him: In the sweat of thy face shalt thou eate thy bread. Noah planted a Vineyard: Iacob, Moses and Dauid kept sheep. The vertuous woman in the Prouerbs eate not her bred with idlenesse, she was vp early and late, labouring gladly with her hands: she occupied wooll and flaxe, layd hold vpon the distaffe, and put her fingers to the

Gen. 3

Prouerb. 31
Prouerb. 28

spindle. In the common wealth of Israel, euery degrée had his duty and office appointed, and no idle state allowed. For idleneſſe, the Lord rayned downe fire and brimſtone vpon Sodom and Gomor. In the Primitiue Church it was ſore punished. Amongſt the ancient Romans, no man was ſuffered to walke in the ſtreets without the toole in his hand, whereby he got his liuing: and if any mans lands were left vnplowed, or husbanded according to the cuſtome of the country, it was by law confiſcate. The Egyptians were ſeuerally examined once a yéere how they liued, and ſpent their time: and being found idle, were punished with death. The Indians ſo greatly deteſt idleneſſe at this day, that euery family are straightly examined before dinner: and onely thoſe which haue deſerued it by labour, ſuffered to eate: and the reſt conſtrained to faſt.

Ezech. 16

Aulus Gellius lib. 3. ca. 2.

Prou. 28
Prou. 10. 4

Hée that tilleth his land (ſayth Salomon) ſhall haue plenty of bread: but hée that followeth idleneſſe ſhall haue pouerty.

2. Theſ 3. 10

He that will not labour (ſayth the Apoſtle) let him not eate.

Euery creature vnder heauen putteth man in minde to eſchew idleneſſe, and labour for their liuing: the Bée in gathering her hony, the poore Flye in prouiding her ſuſtenance in an old hollow reede: the Mormouſe in hoording vp victuals for himſelfe and his aged Parents: the Emmet in toyling all Summer to make merry in Winter: the Spider, in weauing his nets to catch his prey: the Conny, in digging his houſe to dwel in: the trees, in yeelding their yearely fruits: the waters, in ebbing and flowing: and the Sunne, Moone, and Starres, in continuall mouing. The Horſe yeeldes his backe to the burthen: the Ore his ſtrength to labour: and the Sheepe his fleece for cloth. But he that ſpends his time in idleneſſe, without trauell of body, or exerciſe of minde, is to his enemies a mocking-ſtocke; to his friends a ſhame: and to the common-wealth a burthen: and therefore moſt vnworthy to liue vpon the earth.

Prou. 30

Thus

Thus practise brings experience,
Experience knowledge gaines:
Where idlenesse hath cuill conceits,
And loueth to take no paines.
Then toyle in youth whilst health doth last,
And rest in age when strength is past.

Art, Fortitude, and Ciuility,
Are the right notes of true Gentilitie.

AS a liuing creature, endewed with reason, hauing aptnesse by nature to speake, laugh and go vpright, is called vir, a man, of this word virtus: Euen so a courteous, sociable, and well disposed minde, planted in a superior degree, where wisdome and policy is ioined with a valiant courage, maketh him generosus, or nobilis: which commeth of nosco, to know: signifying a man in knowledge, valure, and ciuility, notable and famous. Socrates being asked, what is Gentility? Answered, Animi corporisque temperantia. Aristotle thought him a right Gentleman, who esteemed it most glorious to giue, and a staine to his honor to take. Plato calleth him a Gentleman, who is adorned, not with others, but his owne vertues. *Vir*, of *virtus*

It is required in a Gentleman, to be in life and conuersation well gouerned: disdaining with a valiant minde to become subiect to vice, or infected with villanous manners: to be iust and faithful of promise: patient in suffering wrongs, and apt to pardon iniuries without reuenge: mild and reuerent in countenance, courteous & gentle in speech, and sober and ciuill in behauiour. Prò. 15. 34, 35, 36. Iob. 1. 11

To his superiours, humble and lowly as a seruant: to his elders, obedient and louing as a sonne: to his equals, familiar and tractable as a brother: and to his inferiours, charitable and friendly as a father: Remembring that as the wild Hart is made tame by watching: the stubborne Asse by beating: and the couragious Horse by feeding: so Rom. 13. 7 Eccles. 4. 5, 6, 7. Acts 10. 1, 2.

our

our countrymen of England, being a people, though bound by law, yet free by nature, are more apt to yeeld obedience and dutie, for loue of vertue then feare of punishment: And more easily gouerned by friendly curtesie, then forcible cruelty.

The honorable title due vnto vertue, is of many desired, but of few deserued: for as that small number, endewed with honest nature, and ciuil disposition, repose their chiefe pleasure and delight in learning and knowledge: so the greatest number of all degrées, do set their whole felicitie in wealth and worldly vanity: to whom vertue séemeth as tedious, as to good men vice is irkesome.

Eccles. 37 Eccles. 22

To speake of valure, to the faint-hearted: of charity, to the vnmercifull: of courtesie, to the churlish: or of wisedome, to the foolish: is much like, as the telling of a tale vnto one that is heauy aslépe: who being awaked, asketh what is the matter. Scarlet hath no colour, to him that séeth it not: the Emrald is of small price to him that knoweth it not: and arts of little account, to those that haue them not. Notwithstanding, though pearles cast before swine, finde but swynish entertainement: yet of the Gold-smith, they are estéemed in their kinde most deare and precious: so in the iudgement of the wise, no riches comparable to a vertuous minde, endewed with good nature: no treasure to a wel ordered life, furnished with good learning, nor pouerty to ignorance, vice and infamy. He that knoweth not that he ought to know (sayth the Philosopher) is like a beast amongst men: he that knowes no more then is nédful for himselfe, is counted a man amongst beasts: but he that knoweth that is nédfull to be knowne, séemeth rather a God amongst men.

Exod. 4. 24 Psalm. 82. 6

It appeareth, that in times past, learning was proper to the ancient race of Gentlemen onely: who changing their trapt Mules, into bard Horses: silken coates, into arming corslets: golden hats, into stéeled helmets: Venus lutes, into Marses trumpes: and dauncing in chambers, into marching

marching in the field, did valiantly winne their armes by force of launce, push of pike and dint of sword: having both their bodies practised with Marshall might, to conquer in warre, and their mindes furnished with arts and policy, to gouerne in peace. But through the careless negligence of their posterity, spending their time, and consuming their patrimony in idleness, ryot, and sensuality: yelding occasion for their enemies to laugh at their folly: their friends to lament their miserie: and those that honored their ancestors for their vertues, to abhorre them for their vanitie: it is now left for a prey to the meaner sort. Amongst whom, though some be found in disposition and behauiour, more charitable, honest, and vertuous, (than many) by birth of ancient parentage: Yet the right nature and condition of a courteous ciuill Gentleman, is seldome found in a base soyle. Whereby it commeth to passe, that the natural imps of ciuil courtesie, in whose predecessors the right image of honor and vertue did shine, fall daily in subiection to a sort of churlish Nabals, and greedy couetous money-mongers: whom blinde fortune, (by the misery and spoyle of others) hath newly aduanced, from Cart vnto Court: smelling neither of cheualry, nor almost of humanity: but rather like greedy Kites, seeking continually to prey vpon simple innocent Doues: or Demosthenes hungry flyes, that pickt the poore galled Asse to the hard bones. Whose manners are much like Alexanders horse called Bucephalus, that being vnharnessed, would gently suffer his keeper to ride him: but feeling himselfe once furnished with princely saddle, golden bosses, and costly trappers, would proudly prounce, snuffe, and snort in great disdaine, suffering no man to come neere him, but the king himselfe.

Being waited vpon by three dogs, Foll, Fancy, and Flattery.

Prou. 18. 17
Esay 52. 8

Prou. 15. 27
Prou. 18. 13

In whom it plainly appeareth, that as a leaden sword in a golden sheath: a hogges snowt with a golden ring: a scabb'd sheepe, in a golden fleece: or a rauenous wolfe in a Lyons skin: Such is a crabbed and peeuish condition, furnished with artes, titles, and qualities of a Gentleman.

Liberal sciences are meete for liberall men, and good Artes for good natures.

As for wealth without vertue, it is likened to a sword in a mad mans hand. Yea the vilest deuices are the readiest meanes to come by wealth, which ought not to take Honor in the face. And personage or noble linage, without wealth or wisdome, is compared to a tree flourishing with fayre greene leaues without fruit: or a stately carued Image, without life: or a painted fire against a wall, without heate: it small preuaileth the Iewes, to boast themselues to be Abrahams children, being degenerate from the faith and maners of Abraham. It is better (saith Chrysostome) for the parents to boast of their vertuous sonne, than the sonne to vaunt of his noble Parents. And therefore such as couet to excell in honor, must labor to exceede in vertue: or else the higher their calling is seated by fortune, the deeper will their fall be, ouerthrowne by their folly.

Bloud without sewet maketh but leane puddings.

Iohn 8. 39

Chrysostome vpon Math.

Prou. 18. 17

Finally, whosoeuer is a greedy couetous snudge in getting: a hard pinching niggard in spending: a crafty dissembling fore in dealing: sterne in countenance: churlish in speech, and hoggish in behauiour: though he were as personable in shape, as Absolon: as rich in possessions, as Crœsus: and descended from the bloud of great Alexander: he is but a miserable prowling carle, vnworthy the name of a man, much lesse of a Gentleman.

Esa. 32. 6, 7, 8

A caueat to the couetous.

1. Tim. 6. 10

Couetousnesse is the rote of all euill, the ground of all vice, and the originall cause of all mischiefe: Which, in paine of eternall damnation, is straightly forbidden of God himself. There is nothing worse (saith Iesus Syrach) then a couetous man, who for his intolerable greedinesse, is aptly compared to a griping cormorant: a deuouring caterpiller: a rauening wolfe: a shameleſse dogge that is neuer satisfied: and a noysome hogge, that is neuer profitable till he die.

Exod. 2. 6

Eccles. 10

Esay 56. 11

Whose eares in respect of any gaynes, are as deafe as a doore

doore nayle: his eyes as blinde as a beetle: his heart as hard as a flint stone: and his mouth as greedy as hell mouth. And therefore in the common wealth of Israel, they had a speciall regard to chuse such men for Captaines, Officers, and Gouernours, as feared God, and hated couetousnesse. Yea it was not lawfull for the Prince himselfe, much lesse for a subiect, to gather too much siluer and gold. But in this our miserable age, there is such a greedy prowling for pelfe: hoording of money: racking of lands: abusing of law: priuy conueighing of corne, beefe, bacon, butter, cheese, and and such other commodities, to feede the greedy appetites of churlish Nabal, vncharitable Diues, and their vnsatiable companions, as the Common wealth is almost brought to common beggery. Againe, such ioyning of house to house: ground to ground: farme to farme, and liuing to liuing, to maintaine their superfluitie: as the meaner sort can not haue to ayde necessitie. Yea, if the Lord himselfe should not come quickly, and call them to account, for bribing, griping, wringing, plucking off the skin, and grinding the very faces of his poore members, whose liues are made euen an anotamy of misery: and a sea of bitternesse: they would shortly looke to dwell vpon the earth alone.

Exod. 18 19
Deuter. 17 d
Esay 5. 13. 14
Apoc. 22. 12
Micheah. 3. 2
Esay 3. 15, 16
Esay 5

These onely doe prosper, flourish, and deuoure the fat of the land. Their barnes are filled with graine: their coffers stuft with coyne: their tables furnished with dainty dishes: and their houses safe from feare of the rod. They lye vpon soft beds of Iuory: grope their soules in rest: and eate their bread alone. Their children goe forth in flockes, and leade the dance: spending their time in riot, and banitie. They sit in the chaire of wilfulnesse, and speake what they list: whose conceits must stand for reason: their might for right: and their liking for law. As the ruler will, so saith the Iudge, that he may doe him the like pleasure againe.

Psal. 73. 13
Iob 21
Amos 6
Luk. 12. 19 20
Abacuc. 1. 2
Michcah 7. 2

Thus haue they deuoured Iacob: taken away his portion by violence: and layde waste his dwelling place. They gape vpon him with disdainefull countenance, as it

Psalme 79 7
Mich. 2. 1. 5, 6

were a ramping and roring Lyon: whose lamentable com-
Psal. 22.13 plaints are come vp to the eares of the Lord of hostes: Yea
the very stones in the wall crie out against it. And there-
Esay 5 fore to ỹ conuersion, or confusion of al such pittilesse worl-
Abacuc.2.12 lings, thus sayth the Lord: Woe be vnto them that cou-
etously gather together euill gotten goods, that they may set
Abacuc. 2 vp their nests on high, to scape from misfortune: they haue
deuised the very shame and confusion of their owne house.

I saw the Lord stand vpon the altar (sayth the Prophet)
Amos 9.1,2 and he said: Smite the dore-cheek, that the posts may shake
withall: for their couetousnesse shall fall vpon their owne
James 5. 2 heads. Go to now, you rich worldlings, and Rams of the
flocke, that liue in pleasure and wantonnesse (sayth the A-
postle) Weepe and howle for the miseries that shall come
vpon you. Geheſi for couetousnesse was plagued with le-
4 Kings 5. prosie: Nabal striken to death: and Dives tormented in hel:
1. Kings 25 where without spedy repentance and restitution, al gredy
Luke 16.23,24 Psal. 73 prowlers shall shortly perish, and come to a fearefull end.

The dutie of subiects to their Prince.

Iohn 19.11 The ciuill Magistrate is a Minister, armed with lawes
Wisd.6.2 and sword: appointed of God, as a nurse to the church,
Esay 49.23 and a father to the Common-wealth, to order, rule, and go-
Heb.13.17 uerne the people committed to his charge, execute iustice,
4.kings 18.4 5 and keep outward discipline, as well in causes Ecclesiasti-
1. Cor. 14. 40 call, as temporal: Whose heart is in the hands of the Lord,
Prou. 21. 1 to turne it (for the benefit of the good, and punishment of
the euil) which way as pleaseth him. Vnto whose authori-
Rom.13.2 ty, power, and gouernment, euery Christian subiect is
Prou. 20, 2 bound in dutie and conscience, humbly to submit himselfe,
1. Pet. 2. 17 reuerently to feare him as the roaring of a Lyon: thanke-
1. Tim. 2. 2 fully to honor, and pray for him, as Gods Lieutenant vpon
Luke 2. 2 earth, willingly to yeeld all tributes, tares, and duties vnto
him: and obediently to obserue and keepe his lawes, sta-
tutes, ordinances, and procedings in all things: (In matters

contrary

contrary to faith and saluation, expresly commanded in the sacred word, only excepted.) Yea though he were as greeuous a persecutor, as Saul king of Israel: as wicked an oppressor, as Pharao king of Egypt: or as cruell a tyrant as Nebuchadnezzar, king of Babylon: much more being so mercifull, vertuous and godly a Prince, as good Elizabeth Queene of England. So God by the Prophet doth straightly command. Our Sauiour, both by his doctrine and example doth plainely teach. And the holy Ghost by the Apostle doth vehemently exhort: Submit your selues vnto all the ordinance of man for the Lords sake (saith he) whether it be vnto the king, as chiefe and supreme head, next vnder God: or those that be appointed in office to gouerne vnder him.

Acts 5.29
Dan. 3.6
Exod. 1
Ierem. 25
Ierem. 27.b
Baruc. 1.6, 2, 15
Luke 20. 25
Mat 17. 27
Rom. 13. 2
1. Pet. 2. 13, 14

Whosoeuer therefore resisteth the authority of the ciuill Magistrate, resisteth not man, but the ordinance of God himselfe, to his owne damnation. Hee that prouoketh his Soueraigne vnto anger (sayth Salomon) offendeth against his owne soule. Yea, he that shall but euen thinke euill against the Lords Anointed (sayth hee) the very bird of the ayre, with the fluttering of her wings, will bewray his secret thoughts. The rebellious Israelites, for resisting against Moses the ciuill Magistrate, and Aaron the high Priest, were some of them plagued with pestilence: some stung with fiery serpents: some consumed with fire from heauen: and some swallowed vp in the bowels of the earth. And rather then the obstinate, stubborne, and disobedient should scape vnpunished: euen Satan himselfe, the master and captaine of all traytorous rebels, would moue him to be his owne hangman, as Achitophel and Iudas: the very haire of his head (for want of other) would yeeld it selfe for a halter to strangle him: as Absolon and his partakers: and the trees of the field offer their stretched out armes, as fit gibbets to confound him, as a member vnworthie to liue in a common wealth.

Rom. 13. 2
Exod. 16. 7
Prou. 20. 2
Preach. 10. 18
Num. 11
Num. 21
Num. 16
2. kings 17
Math. 27. 5
2. kings 18. 11, 13

And here by the way, a question might arise, touching three sorts of people in this land.

2 Tim. 3. 2. The first, are certaine seditious preachers, possessed with proud erronious spirits, euery one hauing a Church-plot, Mat. 6. 5, 7 or common wealth in his head: who vnder an hypocriticall shew of holinesse: turning vp the white of the eye, with deep Luke 18. 11 groning sighes, in their long Pharisaicall prayers to blind the multitude, presume to walke at libertie, according to their own lusts, speaking peruerse things, to draw disciples Acts 20. 30 after them: beating daply in the peoples heads, what possible they can, to conceiue a loathing and misliking of her Pa- 2. Pet. 2. 1, 2 iesties gouernment, and order of religion established.

The second, are certaine of the inferiour Magistrates, put in trust, as the rest, to execute the office of Iustice, keepe The small care in keeping, sheweth small conscience in taking an oath. the people in due obedience to her Maiesties procedings, & punish cõtemners of her lawes: who notwithstanding vpon a greedy couetous desire to prey vpon the spoile of Church-liuings, do priuily, vnder a colour of zeale, both fauor, further, incourage, and maintaine the said seditious Schismatikes, as fit instruments to serue their purpose, to the great disturbance of the Church, & disquiet of the commonwealth.

The third, are a sort of fickleheaded people: who hauing 2. Tim. 4. 3 their eares itching for nouelties, are apt and ready vpon euery light occasion, to cast off the yoke of obedience, and 1. Tim. 4. 1 giue heed to those spirits of errour: getting them heapes of teachers after their owne fantasies, without regard of dutie either to Prince or Lawes.

Now the question is this: Whether these three sorts of priuie whispering murmurers, their conditions and manners rightly considered, may iustly be taken in the number of faithfull, true, and loyall subiects: or rather more dangerous enemies to the State, then open professed Papists.

Certaine morall rules, and profitable aduertisements touching ciuill behauiour, and gouernment of life.

The Rules of ciuill gouernement, require a man to 1. Pet. 2. 17 frame his manners apt and meete, for all honest company,

pany, and societie of men: as, discreete amongst the wise, merry with those that be merry, and mourne with those that mourne, to yeeld sound reason in graue matters, and pleasant conceits in light trifles. Sobrietie without sullennesse is commendable, and mirth with modestie, a vertue delectable. A merry minde doth commonly shew a gentle nature: where a sowre grimme countenance is a manifest signe of a curious teastie churle, and disdainefull hypocrite. Rom.12.15,16 Barnard.

Humilitie and lowlinesse of minde winneth the fauour of God: and gentle speech and courteous behauiour, the hearts of men.

To be silent of tongue, and secret of heart: Nature hath giuen vnto man two eares, and but one tongue (saith the Philosopher) to teach him, to heare much, and speake little. Pythagoras being asked the best way for a rich foole to get estimation, let him weare costly attire (quoth he) and speake little: for a fole holding his peace, seemeth to be wise. The tree of the field is knowne by the fruits, and the thoughts of mans heart by his words. Honor and worship is in a mans wise talking, saith Iesus Syrach: but, the tongue of the vndiscréet is his owne destruction. Life and death are in the instruments of the tongue (saith Salomon) and hee that can temper his words with discretion, kéepeth his soule from troubles. Words spoken in due season, are compared vnto apples of gold in a siluer dish. Silence and secrecie. Eccles.21.15 Prou.17.29 Iob 13 5 Eccles.27.6 Math.12.34 Eccl 5.14 15 Prou.21.23 Prou.17.28 Prou.18.21 Prou. 25.10

But better he speake not,
When wisedome prouoketh not:
Then wiseman he seeme not,
When silence he keepeth not.

To auoyd the company of the wicked. For as bodies infected with contagious diseases, are loathsome and odious: so mindes corrupt with false doctrine, rude manners, and vicious liuing, are most irkesome and dangerous. He that Prou.24.1

toucheth

Eccles. 13.1

toucheth pitch (sayth Iesus Sirach) shall bee defiled therewith: and he that keepeth company with the wicked, shall hardly escape without blemish, either in life or credite. And therefore it was not lawfull for the Israelites, to associate themselues with the Cananites, lest they should be infected with their manners. Abraham was commanded to depart from Caldea: Lot and his daughters from Sodom: and the congregation of God, from the tents of Corah, Dathan and Abiram. What fellowship hath light with darkenesse, Christ with Belial, or the Faithfull with an Infidell? The Israelites dwelling in Sitim, committed whoredome with the daughters of Moab. And the heart of Salomon, for all his wisedome, by keeping company with heathen Idolaters, was turned away from the Lord.

Nimia familiaritas cõtemptum parit.

Exod. 23. 33
Gẽ. 12. 1
Gen. 19. 16
Num. 16. 27
2. Cor. 6. 14
Eccles. 13. 23
Numb. 25. 1
3. kings 11. 4

Let common society be vsed in equalitie. Like with like doe alwaies best agree: for as the kettle with the pot, the Lambe with the Wolfe, and the Asse with the Lyon: Such is the fellowship betweene the poore and the rich. Requital amongst equals, is of common courtesie: but recompence in vnequals, inforced of necessity. Shew a child an apple, and he will cry for it, but make thy superiors priuy to thy pleasures, and he will haue it, or else make thee cry for it.

Eccles. 13. 3, 4. 24. 27.

Not dainty in diet, nor riotous in expenses, but moderately to line within his bounds. To cut his coat according to his cloth, not with the prodigall, to spend all, nor with the couetous, to keepe all, but with the discreet, to vse all. He that hath little, and spẽdeth much, is called a prodigal fole: he that hath much and spendeth little, a miserable carle: but he that can moderate his expenses according to ability, is wise. Measure is called a merry meane, liberality is a vertue, consisting to spend, not as a man would, but as hee may. A thin spare diet is most wholsome for health, and profitable for wealth. I like M. Tussers allowance.

Omne nimiũ vertitur in vitium.

Bacchus feasts are both lothsome and vnwholsome.

Tusser.

Two dishes well dressed, and welcome withall,
Both pleaseth thy friend, and becommeth thy hall:

Much

Much spice is a theefe, so is candle and fire,
Sweet sawce is as crafty, as euer was Frier.

And as variety and excesse in diet, doe surfet the body, and consume the wealth, so change of gorgeous apparell sheweth pride without profit, and commonly coueretha thréd-bare purse. Attire most commendable, is neither curious, nor clownish, sumptuous, nor costly, but sober and decent, as best beséemeth his estate and calling. By the laws of Lycurgus, hee that inuented any new fashion of attire was banished.

Mistresse Fortune is sayd to be handmaid to Lady Vertue, who estéeming more of simplicity with security, then pride without profit, is compared to a poore simple woman in ragged attire, as one despised of the world, bearing a bridle in the one hand to restraine vice, and certaine working toles in the other, as one alwaies apt to labour. Shée hath also a paire of wings, in token that she flyeth vnto the heauens. She treadeth death vnder foot, to signifie that she is immortall: And placed betwéene two extreme vices, as who should say, she alwaies kéeps the golden meane. It is a true saying, Better to liue in low degrée, then high disdaine. A quiet contented mind (sayth the wise man) is more worth then great riches. Euery ounce of state asketh a pound of gold, and euery foot rising in authority, increaseth an ell in necessity. The ambitious is hated, and the base-minded ouercrowed, but the mean estate resting vnder the cloke of obedience, within in the reach of his owne hap, is alwaies in most safetie, and least danger. He that liueth in health, is well fed, he that is preserued from cold, well clothed, and he that can liue out of debt, is rich and happie: his sléeps are sound, his conscience quiet, and his life pleasant.

In medio consistit Virtus.
To auoyde penury.
Heb. 13. 5
Prou. 11. 28
1. Tim. 6. 6
Felix qui dicit contentus viuere parno.
Felix qui nihil debe.

Where wilfull race of witlesse braines,
Flaunting in pride, to passe degree,
Bringeth rich estate to great decay,
And lewd heads to great misery:

Enuie followeth Vertue.

WHat good men want by nature, they seek to supply by art, but the enuious wanting discretion, supplieth it with malice. Let a man humble himself to the proud, and hee will not hurt him, keepe no company with drunkards, and they will not infect him: aske nothing of a couetous man, and he will not harme him: but the more he shall be esteemed of the best sort, for honest life, ciuill behauiour, and vertuous qualities, the more he shal be persecuted with a number of enuious eyes. For ielosie to beauty, aduersity to prosperity, and enuy vnto vertue, are so linked and toyned together, that the one followeth the other, as the shadow followeth the body. And therfore that famous Philosopher Hermocrates, exhorted his sonne to liue so, he might be enuied for his vertues.

Only misery voyd of enuy.

Of the malicious back-biter.

THe Basaliske killeth men a farre off, by the sight of his eyes, and the enuious back-biter, by the sting of his tongue. The Serpent keepeth his poyson, only to the hurt of others, but the spitefull backbiter, both to the hurt of others, and destruction of his owne soule. The Camelion can transforme himselfe into all colours saue white, and the malicious backbiter, into all fashions saue honesty: Disdaining his superior, because hee is not equall to him, his equall, because he is equall to him, and his inferiors, lest hee should be equall to him. But commonly such euill surmising minds, back-biting mouthes and slanderous tongues, are to none more noysome and dangerous, then themselues, to whom it often hapneth, as it did to the viper, which greedily caught Paul by the hand, intending to hurt him, fell her selfe into the fire, and perished.

The

The property of a faithfull and fained friend.

FRiendship is the agreement of mindes, the chiefe of moral vertues, called the iewell of humanity. A true friend (saith ỳ Philosopher) is long sought for, scarce to be found, and hard to bee kept. Well is hee that findeth a faithfull friend (saith Iesus Sirach) the weight of gold is not comparable to the goodnes of his faith. Hee is alwaies willing and ready to comfort his friend in aduersity, to helpe him in necessity, to intreat and vse him courteously, to beare his infirmities patiently, and reproue his errors gently. Whose rebukes are much like pepper, which is hot in the mouth, but wholsome at the hart, and he that cannot beare or take the rebukes of his friend in good part, is aptly compared to a harp string, which being wrested in tune, doth breake and snap asunder. Piping and harping maketh a sweet sound (sayth the Wise-man) but the tongue of a friend goeth beyond them all. Many there be (sayth Salomon) that are called good doers, but where should one finde a true faithfull man. Gold is tried by the touch stone, a good Pilot in rage of tempest, a valiant Captaine in time of warre, and a true friend in necessity. A friend bnused, is like a medicine bnministred, & a friend without friendship, like a tree without fruit. As good a foe that hurts not, as a frīd that helps not.

Eccle. 6 15

Eccl. 40. 14

Prou. 20. 6

Eccles 12. 8, 9
Prou. 17, 18

A cold comfort that is wrapt in no remedie.

A fained dissembling friend, is much like a serpent bred in Egypt, called a Crocodile: Who when shee smyleth, poysoneth: and when she weepeth, deuoureth. Or the Hiena, hauing the voyce of a man, speaking like a friend, and the minde of a Wolfe, deuouring like a fend. Or the Panther, who with the sweetnesse of his breath, and beauty of his coat, allureth such beasts within his compasse, as hee intendeth to vncase, and prey vpon their carcase. Or the flattering Syrens, that sweetly sing the Saylers wracke. Or the Fowlers pipe, that pleasantly playeth the Birds death. Or the Bee, who carrieth hony in her mouth, and

A fained friend.

a ſting in her tayle. Or the Box tree, whoſe leaues are alwaies greene, but the ſeeds poyſon. So his countenance is friendly, and his words pleaſant: but his intent dangerous, and his deeds vnwholſome.

Eccleſ. 37. 4,5 *Mel in ore, verba lactis:*
Fel in corde, fraus in factis.

Tuſſ. v. His fetch is to flatter, to catch what he can,
His purpoſe obtained, a figge for thee than.

Eccleſ. 9. 14 In chuſing a friend is chiefly to be obſerued: that as old wood is beſt to burne: old horſes to ride: old bookes to read, and old wine to drinke: ſo are olde friends alwayes moſt truſty to vſe. And he that reiecteth his kindred, and chuſeth friends of ſtrangers, is much like him who changeth his leg of fleſh, for a ſtilt of wood.

It is further to be noted, that where the perſons are diuers in nature, differing in manners, variable in conditions, or contrary in religion, their friendſhip cannot poſſibly long continue.

Againe, touching the natural inclination of men, he that is light and toyiſh in youth, proueth often teaſty & waſpiſh in age. A bold malapert boy, a wilfull ſeditious man. A grim crab-tree countenance, doth commonly ſhew a hard churliſh diſpoſition. A ſmooth gloſing tong, a crafty diſſembling hart. And a quick ſharp wit, an vnconſtant & waueringe condition, neither faithfull to friend, nor fearefull to foe. But eſpecially, a proud, furious, or ſcornfull perſon, is apt to take diſpleaſure, and thinke vnkindnes vpon euery light occaſion, and if ſuch a heart, where friendſhip hath dwelt, begin once to hate, it is like a ſponge which ſucketh vp as much matter of malice, as before of fauour and affection. And euen as the beſt wine maketh the ſharpeſt vineger, ſo the deepeſt loue turneth to the deadlieſt hate.

Prou. 22. 22 *In maleuolã animam, non intrabit ſapientia.*

An iniurious friend is a dangerous enemy.

In prayſe of Friendſhip.

Of all the heauenly gifts on earth,
Which mortall men commend,

No

No treasure well may counteruaile
A true and faithfull friend.
What sweeter solace can befall,
Then such a one to finde:
As in whose breast thou may'st repose,
The secrets of thy minde.
If flattering Fortune chance to frowne,
And driue thee to distresse:
True faithfull friend will helpe at need,
And make thy sorrowes lesse.
O precious Iem, Oh iewell great,
Oh friendship, pearle of price:
Thou surely dost each thing excell,
That man can well deuice.
The golden mines are soone decayed,
When Fortune turnes the wheele:
And force of armes are soone allayed,
If body sickenesse feele.
And cunning art soone ouerthrowne,
Experience teacheth plaine:
And all things els their course doth change,
When friendship doth remaine.
But since by proofe they haue been taught,
A fained friend to know:
I will not trust such glosing tongues,
More then my open foe.
Where faireſt face doth harbour fouleſt heart,
And sweeteſt tongue moſt treason doth impart:
Oh false deceit, Ile trust to such no more,
But learne to keepe a hatch before the dore.

A friendly Aduertisement touching Marriage.

THough Wedlocke be a thing so doubtfull and dangerous to deale withal, as to seek roses amongst thorns, honny amongst hornets, or Eeles amongst adders. Not-

withstanding, might my words craue pardon, (though more willing to wish well, then able to perswade) I would (according to my simple skill) shew my opinion, touching the commodity, and discommodity of marriage, and the best meane to liue quiet in Wedlocke chancing vpon a Shrew.

Gen. 2. First, considering the state of Marriage in general, God himselfe hath ordained it as holy: nature hath established it as honest: reason doth counsell it as profitable: and all nations haue allowed it as necessarie. And therefore, with the Apostle, I commend it, as honorable amongst all men.

Heb. 13. 4

Eccles. 36. 22, 25. 24 Eccl. 26. 1, 2, 3, 4. Prou. 31. 6 *Fœlix est pulchro, veniens è corpore virtus.* Beauty is the ornament of nature, and wealth is gotten by policie, but a vertuous woman is the gift of God. Eccles. 26. 3. Eccles. 9. 8. 9. Prou 31. 26 *Dulce venenum, meretrix decora. Sub melle latet venenum.* Preacher 7. 24.

Happy is that man (saith Iesus Sirach) that hath a vertuous wife. The number of his yeares shall be double. A vertuous woman maketh her husband a ioyfull man: whether he be rich or poore, he may alwaies haue a merry heart. A woman that is silent of toũg, shamefast in countenance, sober in behauiour, & honest in cõdition, adorned with vertuous qualities correspõdent, is like a godly flower, dect with the colours of all other flowers in the field, which shal be giuen for a good portion to such a one as feareth God.

But he that shal preferre the gifts of nature and fortune before grace and vertue, hauing more respect to a cleane hand, with a faire smiling countenance, then a cleane heart with good conditions, shall after finde that he feareth, and misse that he most desireth, wanting neither time to repent, nor matter to complaine on.

Fauour (saith the Wise-man) is deceitfull, and beautie but a vaine thing. Without Vertue, it is compared to a swéete poison in a bore of Iuory: or a faire show that wrings the foote, or the Beast called an Armin, whose skinne is desired, and his carkase despised. A short pleasure full of paine and misery, much like Tantalus apples, which are no sooner touched, but turned into ashes, and in the end (sayth the Preacher) she is more bitter then death.

I heard once a learned man shew a pretty note, concerning marriage, which though it were a Iewish inuention, yet

yet hath it a diuine vnderstanding. Ish and Isha in the Hebrew tongue signifieth Vir, & Vira, the Man, and the Woman: which being ioyned together, maketh Chaa, signifying God, as Iehouah. From which word take away these two Hebrew letters, Chod, and He: that makes it God. And that remaines, is, Ash: which signifieth pain and misery. Meaning, that in such a mariage, where vertue is absent, there God is not present, and where God is not present, there paine and misery is neuer absent.

A quiet man that matcheth himselfe to a Shrew, taketh vpon him a very hard aduenture: he shall finde compact in a little flesh, a great number of bones, too hard to digest. Yea, such Saints are some men matched withall, that if all their demaunds should bee granted: and all that they are agreeued withall, redressed; Sampsons strength, Iobs patience, and Salomons wisdome, were all too little. And therfore some do thinke Wedlock to be that same Purgatory, which learned Diuines haue so long contended about, or a sharpe penance to bring sinfull men to heauen.

A merry fellow hearing a Preacher say in his Sermon, that whosoeuer would be saued, must take vp, & beare his crosse, ran straight to his wife, and cast her vpon his backe.

Diogenes being asked what age was most fit for mariage: for young men (quoth he) it is too soone, and for old men too late.

One Paurimio, sonne to a Senator in Rome, being desirous to marry, his father willed him tarry till he were wiser: Nay Sir (quoth he) if I once grow wise, I shall neuer marry.

Arminius, a great Ruler in Carthage, being importunately perswaded to marry: no (quoth he) I dare not, for if I chance vpon one that is wise, she wil be wilfull: if wealthy, then wanton: if poore, then peeuish: if beautifull, then proud: if deformed, then loathsome: and the least of these is able to kill a thousand men.

Where married couples agree together, is a great happinesse, Eccles. 25.

pinesse, and a thing very acceptable in the sight of God.

But as in Musique are many discords, before there can be framed a true Diapason: so in Wedlock are many iars, before there be established a perfect friendship.

In household matters are many occasions of variance in generall: but where the parties want conformitie of manners and conditions, most apt to fall at contention especial. For as the earth to the ayre: and the water to the fire, are in nature and property dissonant and contrary. So, where the one is constant, the other wauering: The one prodigal, the other a niggard: Or the one young, and the other old: They may well conioine in law: but neuer continue in loue: but prompt & ready vpon euery light occasion, to resolue into strife and dissention. Agreeing like a harpe and harrow: or rather, two cats in a gutter. And if the husband will liue in quiet, then must hee shew his wisedome, either by dissembling the cause, to turne it vnto sport: or else goe his way and say nothing, vsing his shrewd wife gently, as a necessarie instrument to exercise his patience: lest shee ware worse. For by other meanes he getteth no faithfulnesse of her. This was the best remedy that Socrates could finde, against his wife Zantippa. The best helpe that Iob could haue against his wife, in all his afflictions. And the best counsell that Marcus Varro could giue vnto married men: Vitium vxoris, si corrigi non possit, ferendum esse: let her say what she will. Better her tongue wagge, then her heart breake. It is sayd, that an Asse, a Walnut-tree, and a woman, aske much beating before they be good. But I am verily resolued, that a vertuous woman that is wise, one word of her husband doth suffice. But if she be such a one, as neither gentle admonition, the feare of God, the speech of people, nor the shame of her person can preuaile: All the wise sayings of *Salomon*, with an hundred stripes to mends will not suffice to reforme or amend her. A woman is aptly compared to a drinking glasse, which being gently handled, is both pleasant in sight, and necessary in vse. But if more roughly

Thought to be Dina the daughter of Iacob.

Disdaine me not, for this is truth, though truth oft time turne men to ruth.

roughly vsed, then the tendernesse of that mettal can beare, is sone broken, and spoiled. And as the strings of a Lute do sound most sweetly, when they are touched most softly, so are women most tractable, when they are vsed most gently. Yea, so long as they are not restrained of their liberty in three things, that is, to say what they will, do what they will, and haue what they will, they are the most necessary, pleasant, and comfortable creatures liuing, and apt enough of their owne accord, to submit themselues. But their noble hearts in no wise, can suffer, by force and violence, to be brought in subiection.

It is a common saying, that the teares of a woman doe wash away her displeasure, so that after her griefe, if she begin once to weepe, she is then more gentle, and easie to bee intreated.

Finally, he that wil liue quiet in wedlock, must be courteous in speech, cheerfull in countenance, prouident for his house, carefull to traine vp his children in vertue, and patient in bearing the infirmities of his wife. Let al the keies hang at her girdle, only the purse at his owne. He must also be voide of iealosie: which is a vanity to thinke, and more folly to suspect; for either it needeth not, or beteth not: & to be iealous without a cause, is the next way to haue a cause. Eccles. 9.1

This is the only way to make a woman dum:
To sit and smile & laugh her out, and not a word, but mum.

The Bird that silly fowle,
Doth warne men to beware:
Who lighteth not on euery bush,
For feare of crafty snare.
The Mouse that shunnes the trap,
Doth shew what harmes do lye
Within the sweet betraying bait,
That oft deceiueth th' eye,
The Fish alwaies the hooke,

E. S.

Though hunger bids him bite,
And houereth ſtill about the worme,
Whereon is hid delight.
If Birds and Beaſts can ſee,
Whereas their danger lyes:
How ſhould a miſchiefe ſcape mans head,
That hath both wit and eyes?

Certaine neceſſarie rules, both pleaſant and profitable for preuenting of ſickneſſe, and preſeruing of health: preſcribed by D. Diet, D. Quiet, and D. Merryman.

Doctor Diet.

GAlen, the Captaine of all Pothicarie Phyſicians, who liued in health (except one day ſickneſſe) the ſpace of 100. yeeres, being aſked what diet he vſed to preſerue his health and life ſo long: anſwered, I haue drunke no wine, touched no woman, eate nothing rawe, or vnripe, kept my body warme, and my breath ſweet.

In lib. de ſanitate tuenda.

Marcus Aurelius, who liued in health till old age, vſed to bathe him once a yeere, to vomit once a moneth, to faſt one day in a weeke, and to walke one houre in a day.

Waſh the hands often, the feet ſeldome, and the head neuer.

The counſell of Auicine, is to keep the feet alwaies dry, the necke warme, and the body in temperate heate, to auoyde poyſoned ayres of dead carrion, pilling places, ſtinking miſts, and dampiſh vapours, which infect both man and beaſt, preferring alwaies the kitchin before the Pothicaries ſhop. He that for euery qualme will receiue nothing without aduice of the Phyſition, ſhall be ſure to haue his carcaſe full of diſeaſes, and his powch voyd of money.

Qui medicè viuit, miſerè vivit.

All naturall diſquietneſſe (ſaith Galen) is appeaſed by three naturall meanes: as meate to nourith: muſicke to delight: and exerciſe to preſerue health. Which rule the Nurſes of children doe naturally obſerue, in feeding the Infant with her teat: ſtilling it with her voyce: and exerciſing the body, by mouing her arme.

That

That golden sentence of Hypocrates duly obserued, not onely in meane and measure, vt ne quid nimis, but also in right order as it standeth, placed by the Author, containeth a most soueraigne preseruatiue against all corporall diseases whatsoeuer.

Labor, cibus, potio, somnus, Venus, omnia mediocria.

A meane sober diet, is both necessary for health, and profitable for wealth: whereas varietie of dishes, diuersitie of sauces, and change of drinkes, oppresseth nature, which is satisfied with a little, nourisheth infected humors, breeds surfets in the body, and consumption in the purse.

Si vitare velis morbos, & viuere sanus,
Non bibe, non sitiens, & non comedas satiatus. *Schola Salerni.*

Doctor Quiet.

THe heart of a good Christian, is loue and charitie, his tongue truth and honesty, his attyre patience and humilitie, his armour, wisedome and knowledge: his diet, measure & temperance: his authoritie, equitie and iustice, and his life quietnesse of minde, gladnes of heart, and health of body and soule. But where anger and fury possesseth, it vexeth the minde, fretteth the heart, dimmeth the sences, and distempereth the whole body, so as the wrathfull person can neuer looke Truth in the face.

He that will liue as young, must gouerne himself as old. 1. Thess. 4. 11 Rom 12. 18, 19 *In maleuolã animam, non intrabit sapientia.* Wisd. 1

Contend not with an angry man (saith Salomon) for he kindleth variance, and stirreth vp strife. Make no variance with a rich man (saith Iesus Sirach) lest hee bring a hard quarrell against thee. Striue not with a mighty man (saith he) lest thou chance to fall into his hands. Prou. 29 Eccles. 8

To contend with a superior, is madnesse: and with an equall, a shame. But as the Lyon, to fight with the Emmet, or the Eagle with the Butterfly, is vnnaturall, so for man to striue with his inferiour, is most injurious.

God hath not giuen vnto man dangerous feet to strike, as the Horse: crooked nayles to scratch as the Cat: venemous poyson to sting, as the Serpent: nor bloudy teeth to bite, as the Tyger, but an vnderstanding minde to discern his neighbours cause rightly: a pittiful heart to relieue his wants charitably: and a milde tongue, to intreat and vse him courteously.

I will (quoth Will) reuenged be: Not so (quoth Wit) be ruled by me. *Lingua quo vadis?*

It is the property of an Asse, to kick when he is spurned: of a Dogge, to snatch when he is bitten: and a Woman, to chide when she is angry: but a man of good nature, to dissemble an iniury without reuēge. To requite wrong with wrong, is much like as to wipe one durt away with another.

The minde of man, by nature, is courteous and valiant: and more easily won by gentle perswasion, then violently drawne by strife and contention. Whose heart by gentle meanes, being once mollified, his affections qualified, and his minde pacified: his eares are then more open to heare, his minde to conceiue, and his will to consent vnto reason.

And forasmuch as no vocation or calling is without his crosse annexed vnto it, a man that will liue quiet and peaceable in this wretched vale of misery, must neither bee proudly puffed vp in prosperity, nor cowardly cast down in aduersity: but well armed with patience, girt with constancy, decked with humility, & furnished with a valiant courage: to take the vanities of this world as vanities, and all things in good part as they happen, resting alwaies contented with the will of God, who neuer faileth his children in necessity, nor suffreth them to be tempted aboue their power.

Psal. 37
1. Cor. 10. 13

Of all things bad, the best I thinke,
Is well to hope, though fortune shrinke.

Doctor Merriman.

Preacher 3. 6
Rom. 12. 15, 16
Iames 5, 13

HOnest mirth moderately vsed, is a pleasant and delectable vertue. As there is a time to weepe, sigh, and mourne, so is there a time to laugh, sing, and be merry.

When

When Salomon by his great wisedome, experience, and iudgement, had prowued al things vnder the sunne to be nothing but vanity, misery, and veration of minde: he concludeth, that the best thing for man in this world, all the daies of his life, is to eate, drinke, and be merry in his labour. Behold (sayth the Lord by the Prophet) my seruants shall eate, drinke, reioyce, and be merry. He giueth bread and wine to strengthen and make glad the heart of man, oyle to make him a chearefull countenance, and swéete ointment and incense, to make his heart merry. Reioyce in the Lord alwayes (sayth the Apostle) and againe I say reioyce. S. Iames exhorteth Gods children to sing and bee merry. A light heart (sayth the Wise-man) maketh a chearefull countenance, and a flourishing age: but sorrow and heauinesse drieth vp the bones, and shortneth the dayes. Heauinesse is called the graue of mans life, and mother of foure daughters, idlenesse, pouerty, sicknesse, and miserie. It is the property of the distressed to complaine, of the desperate to sigh, of children to wéepe, and of weake cowardly cranens, to yéeld and shrinke downe in trouble and aduersity: but of the valiant minde, to plucke vp a good heart, cast off solemn pensiue dumps, put on a chéerful cõtenance to the world, and beare it out merrily with a good courage, knowing that though mischiefe and misery do come by pounds, and goe away by ounces, yet a pound of sorrow wil not pay an ounce of debt. And as those euil humors which surfet the body, are expelled by medicine; so are such heauy pensiue dumps as infect the braine, auoyded by mirth and merry company. No better meane to preserue health therefore, then morning and euening to receiue an ounce of merry conceits, pounded with the pestle of patience, in the morter of quiet content, applying oftentimes a plaister of harts ease to the left side. These wil purge the patient from choller, melancholy, and al grieuous pains of the stomake, make him fed heartily, slépe soundly, and walke chérefully. To a merry heart (sayth Iesus Sirach) euery thing hath a pleasant taste.

Preach. 3. 26
Preach. 8. 16
Esay 65 c
Esay 35 d
Psal. 104. 14
Prou. 27, 9
Phil. 4. 4
Iames 5. 13
Prou. 17. 23
Eccles. 30. 24
2. Cor. 7. 10

Of exercises profitable for health and recreation.

Disingcomedies bring often tragicall ends.

THough all such gaming, as depend vpon idleneſſe, chance, and deſire of money, be vtterly condemned, as a thing intolerable amongſt Chriſtians. Notwithſtanding, ſuch honeſt exerciſe, as being either marſhall for ſeruice in the field, phyſicall, for health of the body, or morall, for the recreation of the minde, moderately vſed in time and place conuenient, is no leſſe profitable and neceſſary (eſpecially for Gentlemen & Students) then meat, drinke, and ſléepe. Minds that are wearied with ſerious affaires, muſt ſometimes be refreſhed of neceſſity. For as continual bending doth weaken the ſtiffeſt bowe, ſo long ſtudy without recreation, doth weaken the fineſt braine. Yet ſome, more curious then wiſe, hauing (as it were) a pride to be péeuiſh, ſéeme rather to hate, deſpiſe, and deteſt all mirth, paſtime, and humane ſociety, as vnfit for ſuch as profeſſe Chriſtianitie. Whereas, if any exerciſe be euil, it is not of it ſelfe, but through abuſe of the wicked, which is no ſufficient condemnation to a thing ordayned to bee well vſed. Though ſome haue béene burned with fire, ſome drowned with water, and ſome ſurfeted with meate and drinke, yet muſt wee neither caſt away the vſe of fire and water, nor ceaſe from eating and drinking. So, though ſome dumpiſh natures can brooke nothing that is contrary to their owne ſtoicall diſpoſition: Yet no reaſon, that therefore the better ſort, more pleaſant, ſociable, & familiar of condition, ſhould forgoe their honeſt recreation, to féede the humors of ſuch. To the cleane all things are cleane, and if any offence be, it is not giuen, but rather taken without cauſe. Iohn Baptiſt and the Phariſes liued a ſtraight life, and our Sauiour Chriſt vſing his liberty, was more familiar, like the common people, yet Iohn Baptiſt and the Phariſes were not holier then Chriſt himſelfe.

Like triple ſtrings of a Lute, wreſted vp till they breake.

Rom. 14. 10

Rom. 14. 14

Deſpiſe not thy neighbour in his mirth. Eccleſ. 31. d

Why ſhould my liberty bee condemned of another mans conſcience? 1. Cor. 10. 29 Titus 1. 15.

Wiſe Salomon maketh mention oft-times as well for paſtime

pastime and sport, to recreate and make merry, as for serious affaires to fatigate and make weary. Preach. 3.

The Israelites in obseruing the feast of Tabernacles, were commanded to gather boughs & branches of palmes, willowes, and fruitfull trees, reioycing and making merry before the Lord the space of seuen dayes. Iacob wrestled with an Angel Gen. 32. Leuit. 20. 10. Deut. 10. 12.

When Dauid was returned from the slaughter of the Philistians, the women came out of all Cities, with instruments of Musicke, playing, singing, and dancing with great ioy. 1. Kings 18. 7. 2. Esd. 12. d

When God sent the Prophet to comfort his people of Ierusalem, amongst others his mercies, he promised them this securitie, that their boyes and damsels should sport and play in the streets. Zach. 8. 7.

The taking away of mirth and melodie from the people, was alwayes a token of Gods curse. Esay 24. 7, 8. Iere 7. last.

Take thy pastime at home, and do what thou wilt (saith Iesus Sirach) so as thou doe none euill. The Apostle exhorteth men to loue, and delight in brotherly fellowship. Ezech. 26. c Eccle. 32. 12. 1. Pet. 2. 17.

Dauid Chytræus affirmeth, playing & sporting amongst friends, to be very good and necessarie, to auoyde wicked thoughts, and dumpish fantasies. Chytræus vpon the Epist. pag. 266.

Master Caluin saith, that God doth not onely bestow vpon man, things sufficient for their necessarie vses, but also procedeth further, in helping forwards their pleasures and delights. Master Caluin vpon Psalme 104.

Cato calleth honest pastime, a whetstone for the memorie. To be merry, honest, and vertuous, sufficeth to anger the enuious.

Galen preferreth tennisse play, as an exercise most profitable for health, because it moueth euery part of the body, and hath written a whole booke in commendation thereof. Shooting in the long bowe is greatly liked of many, being a pastime of great antiquitie. Marcillius Phicinus hath written in praise of it. Mr. Latimer doth greatly commend it. And Master Ascam in his Toxophilus, doth teach it, as most profitable and commodious, to preserue health. It Galen. Marcillius Phicinus. M. Latimer.

incourageth

incourageth the minde, strengtheneth the sinewes, cleanseth the powres, cleareth the senses, maketh good digestion, and wrastleth against a number of diseases in the body.

Plato incourageth young men to practise the weapon, commending it amongst the best exercises, and not without good reason: for if it be lawful for a man to defend himselfe from violence, it is both lawfull and conuenient, not only to weare a weapon, but also to learne how to vse it, if need shall require. He that desireth peace (sayth Ireneus) let him prepare for warre.

For recreation of the minde, Chesse-play is much commended, as a delectable pastime, and pleasant study, and a princely exercise, hauing in it a certaine Maiesty, wherein is shewed a warlike order, and politike gouernment. It was first inuented by a wise man called Xerxes, to declare vnto a tyrannous Prince, how necessary his subiects were to the safe gard of his person.

Anno Seculi, 3635.

Plato seeming to commend Table-play, compareth it vnto the life of man, that like as an euill chance may be holpen by cunning play, so may a crooked nature be made better, by good education.

Diogenes cõmendeth hunting.

Reading of bookes amongst the wise, hath alwaies bin accounted the pleasantest mirth, the sweetest musike, and soundest counsell. Alfonsus king of Arragon, being asked what counsellers he liked best, answered, Bookes: for (quoth he) they will tell me the truth without flattery. They are neither obstinate, nor greedy of rewards: If I list, they speake, and if I list not, they hold their peace. Marcus Aurelius sayd, he would not giue that little he had learned by reading in one day, for all the goods in the world.

Of Musike.

The gods begot her, and the nine Muses did name her.

MVsike is an Art compounded of Number, Harmonie, and melody, called the mistris of delights, and the delight of Princes, both ancient and honorable,

notable, highly esteemed, and richly rewarded in all ages, a singular blessing of God, sent down from heauen (as a pleasant companion) to comfort our sorrowes, and abreuiate our wearinesse on earth. Dainty meates are delicate to the taste, Beautifull colours pleasant to the eyes, And sweet perfumes delightfull to the nose. But the harmoniall consent of Musike most precious to the eares. It rauisheth the senses, reuiueth the spirits, sharpneth the wit: inflameth the heart, encourageth the valiant, terrifieth the dastard: relieueth the distraughted, expulseth Melancholie dumps, recreateth wearied mindes, and stirreth vp an aptnesse vnto vertue and godlinesse. King Saul by Musike was deliuered from greeuous torments. The Prophet by Musike was moued to prophisie: Orpheus and Amphion by Musike were said to moue stones, rockes, and trees. Wilde beasts by Musike haue been tamed, Birds allured, Fishes delighted, and Serpents charmed. The fiercenesse of the Wolfe, is mitigated by the sonnd of the Cornet: the Elephant delighted with the Organe, the Bee with the noyse of brasse, the Crane with the Trumpet, and the Dolphin with the Harpe. And such humane creatures as can finde no pleasure nor delight in the sweet harmoniall consent of concords and proportions which speake them so faire, must needs be monsters in Nature, hauing their bodies without sense, and their heads out of proportion.

1 King. 16, 23
1. King. 10. 10 11.

The Greekes accounted no man learned, without skil in the art of Musike: the sweetnes whereof is by Iesus Syrach compared to a Carbuncle stone set in gold. Cassiodorus affirmeth that the kinde of melodie called Dorius, giueth wisdome to the minde. Phrigius increaseth courage to the heart. Lydius stirreth vp an aptnesse to conceiue: and Æolius pacifieth the affections.

Eccle. 32. 6.
As the Lute, or Bandora.
As Pipe and Trumpet.
As the voyce with broken consort.

A soft dolefull melody full of solemne mourning sweetnesse, not onely pierceth the mind, maketh tender the heart, and allureth the outward senses: but also by the artificiall harmonie of numbers and proportions, it delighteth euen

reason it selfe. And therefore Pythagoras had his schollers
Church Musick brought asleep, & awaked again with the noise of the Harp.

And the better to moue and stirre vp mans drowsie affections to deuotion and godlinesse, that the doctrine of saluation might more easily pierce the heart and minds of the
Barnard. hearers: It hath pleased God in all ages (saith S. Augu-
August. in his preface vpon the Psalmes. stine) to haue his precepts of instruction, mingled with the delightfulnesse of Musicke, his diuine seruice adorned with
Eccle. 44. 7. 3. kin. 10. 14. sweetnesse of melody, and his praises comprehended in verses and songs, after the custome of wise Physicians, who season their bitter medicines with sweet stropes.

1. Chro. 23. 6. 2. Chro. 29. f The ordinarie seruice appointed to the Iewes, was solemnely obserued, with singing of Psalmes, sounding of trumpets, and playing vpon diuers instruments.

2. kings 6. But if our Michols had seen him at this day, &c. When the Arke of God was carried home to Ierusalem, Dauid himselfe did both sing, and dance before it.

2. Chron. 5. d When it was brought into the temple, the Leuites in white robes stood at the East end of the altar, singing and playing vpon Psalteries, Symbals, Shalmes, Harpes, and with them an hundreth and twenty Priests, sounding of Trumpets, whose pleasant Harmoniall consent, in their praises and thankes giuing, was so gratefully accepted of God, that he filled the house with the presence of his owne glory.

Apoc. 5. 8. Apoc. 14. a. Iohn heard the voice of singing, harping, and playing of vials from heauen. The Apostle exhorteth the Ephesians to
Ephes 5. 19. speake vnto themselues in Psalmes, Hymnes, and spirituall songs, making melody vnto the Lord in their harts. God
Ierom vpon the 64. Psal. is well pleased (saith Ierom) with the morning & euening
Psal. 81. Psal. 149. Psalm. 150. Hymnes of the faithfull.

And seeing the Prophet Dauid hath appointed his Psalmes to be sung with sundry notes, variety of tunes, and diuersitie of musicall instruments, as Symbals, Organs, Psalteries, Shalmes, Trumpets, Harpes, and Lutes, &c. I thinke it is as tolerable to adorne Musick in Churches, which art and cunning, as to beautifie painting with

with colours, or set forth speech with filed eloquence. As for often repetitions, they do not dimme the word as some suppose, but rather make it more plaine to the hearers.

This word SELA, placed in the Psalmes, where the matter is most notable, signifieth, lift vp, or change your voyce.

Some do figuratiuely compare the sound of the voyce, to the sound of the Gospell, the melody of the Organ, to the deuotion of the heart, and the playing of the fingers, to the charitable concord of the faithfull, where euery one hath a pleasure, in doing his duty, which is most acceptable Musike vnto Gods diuine eares, according to this old verse taken out of the Decrees.

Non vox, sed votum, non cordula musica sed vox,
Non clamans, sed amans, cantat in aure Dei.

What the heart doth beleeue, and the tongue doth confesse,
Becommeth euery member the same to expresse.
If sickneſse do oppresse thy corps,
Prepare sweet Musikes art:
Which pensiue dumps and carefull thoughts,
To mirth will soone conuert.

Here follow certaine pretty notes, and pleasant conceits, delightfull to many, and hurtfull to none.

The naturall inclination of an English-man.

AN English man by nature, is sayd to be firme in friendship, constant in promise, vnpatient in anger, couragious in fight without feare of death, courteous to his inferiours, pitiful to strangers, faithful to his friends, & fearful to his foes: More ready to reuenge an iniurie, then proffer any without cause, hee cannot brooke a stranger to bee his equal, nor to be dared of anie: Alwayes desirous of nouelties, neuer long content with one state, nor one fashion,

greatly delighted in ryot, bravery, and excesse of diet, taking more pleasure to heare himselfe commended with lies, then reproued with truthes. Hee is said to haue long eares, a short tongue, broad eyes, and light fingers, quick to heare, slow to speake, ready to spye, and apt to strike. Few words and gentle speeches winne his heart.

The naturall disposition of most women.

Mantuan, Iob. 2. Marcus Varro. Marcus Aurelius. Prou. 21 Eccles. 25. 26 Socrates.

MOst women, by nature, are sayd to be light of credit, lusty of stomake, vnpatient, full of words, apt to lye, flatter & weep; whose smiles are rather of custome then of curtesie, and their teares more of dissimulation, then of grief, all in extremes, without meane, either louing deerly, or hating deadly, desirous rather to rule, then to be ruled, despising naturally that is offered them, and halfe at death to be denied of that they demaund. They are aptly compared to the Musician, who being intreated, wil scant sing, Sol, Fa: but vndesired, straine aboue Ela.

Amongst 1000. men (sayth Salomon) I haue found one, but amongst all women I haue found none.

The property of a good Seruant.

IT is required in a good seruant, to haue the backe of an Asse, to beare all things patiently, the tongue of a sheep, to keep silence gently, and the snout of a Swine, to feede on all things heartily, large eares, light feete, and a truckie right hand, loth to offend, diligent to please, willing to amend, and suffer all things patiently.

Of the number of three.

A Burchen broome consisteth of three things fit for correction: the twigs for the Schoolmaster, the staff for the Houshoulder, and the with for the Magistrate.

strate. Three properties required in a good Inkéeper, to bée patient, as Iob: prouident, as Philemon: and merry, as Hector. And other three in a good Chirurgian, a Hawkes eye, a Lyons heart, and a Ladies hand.

Of feare and loue.

AS the Lambe is more in dread of the Wolfe, then of the Lyon, and the Partridge more in feare of the Hawke, then of the Eagle: euen so the common people stand more in awe of the inferiour Magistrate, whom they loue for feare, then of the superior Prince, whom they feare for loue.

Of Lawe.

THe Lawe is a spur, to prick forwards vnto vertue, a fetter to restraine vice, a rule to determine right from wrong, & is diuided into three parts, ius naturale, which nature teacheth, lex condita, which the Prince commandeth, and mos antiquus, which time hath brought in.

Of Physicke.

MAn is taught to vse and not to despise such ordinarie meanes, as God hath appointed to heale his sicknes. The Lord hath created medicine of the earth (sayth Iesus Sirach) and he that is wise, wil not abhor it. Is there no treacle nor Physician at Gilead? (saith God by the Prophet) why then is not the health of my people recouered? The Apostle exhorteth the Elders of the Church to annoint the bodies of the sicke with oyle: the Samaritane: powred oyle and wine into the hurts of the wounded man: this was a kinde of oyle in Palestine, much vsed as a thing very medicinable for many diseases.

Luke 5. 31
Eccles. 38. 2
Exod. 15. d
Iere. 8
Iames 5. 14
Luke 10. 34

In prayse of baldnesse.

SHedding of haire is the end of nature, in somuch as few men liuing vntill full age, becomme not balde, and the best natures soonest. And like as fruites of trees come not to perfection til the leaues fal away, no more is mans head stayd and settled with wisedome, till it ware bare, according to the olde Prouerbe: Bush naturall, more haire than wit. And as those nuts, which in gathering-time, keepe still their huske, are knowne to be naught, so those heads which in ancient yeares keepe still their haire, proue seldome good. And therefore amongst Painters and Caruers, it is an ordinarie custome to picture the image of an euill disposed person with bushy haire, and an honest man with a bald head, for that the one sheweth a wanton lightnesse, and the other an ancient soberneste. An old man with a bushy head, is much like an old shrub ouergrowne with mosse, more brutish then humane.

Of the Climacterian yeares.

THe life of man is aptly compared to a long sicknes: wherin the 7. & 9. being critical dayes, the patient beginneth commonly, either to amend or growe worse. So frō 7. to 7. & from 9. to 9. yeares, most men doe change their naturall complections, and often their conditions: but especially the 63. yeares of their age, in which ỹ two climats do ioin, making 9. times 7. or 7. times 9. wherin very few do scape, without either great danger or death.

Of time and place.

I Finde written in an olde booke, of what credit I know not: that as vpon the 25. day of the moneth of March, the first day of the week, and first houre of the day, Adam was created: brake the commandement: the womans seed promised:

promised: and he for disobedience banished out of Paradice. So the same day of the month, and houre of the day, Cain slew his brother Abel: the promise was renued vnto Abraham: Isaac was offered vp in sacrifice, the message by the Angel was shewed vnto the Virgin Mary: our Sauior Christ was conceiued, and suffered his passion in Golgotha, the same place where Adam was buried, and that the Crosse whereupon he dyed for our saluation, was a plant of the same tree, which bare the fruit of our condemnation. And if all this were true, it is worth the noting.

To know Easter day for euer.

AS the 10. day of the first moneth, which is March, at the coniunction of the Sunne and Moone, next the Equinoctiall, the Paschal Lambe was chosen out of the flocke, and kept till the 14. day, or full Moone: so the tenth day of the first moneth being Palme-sunday, our Sauiour Christ entred into Ierusalem, and the 14. day suffered his passion. So as the next Sunday after the 14. day of the Moone, or full Moone, in the Moneth of March, is alwayes Easter day. Exod. 12. a Leuit. 23. 4, 5 Num. 28. 13, 14

Of Salutations.

OVr elders in times past, were wont to salute yong men, with, You are welcome: those of middle age, with, God keepe you: and old men, with, God speed you: signifying, that the first were comming, the second remaining, and the third departing.

Of a Lye.

ALye in generall is to speake that is false, with a will to deceiue, and hath three parts, a sportfull lie, to delight: a politike lie, to profit: and a pernitious lie, to hurt. *Iocosum.* *Officiosum.* *Perniciosum.* Gen. 27. c

The

Exo. 1. d
Iosu. 2
Psa. 5. 6
Wisd. 1. 14
Eccles. 20. c
Rom. 3. 8

The two first are not blameleſſe, but the third, a ſinne moſt horrible and grieuous. Some doe thinke, as good a lyé that hurts not, as a true tale that profits not: but no man may doe euill, that good may come thereof.

To helpe memory.

THere is nothing better to helpe a weake memory, and sharpen a dull wit, then continuall vſe and exerciſe of reading, writing, and ſpeaking. Practiſe in all things toucheth the quicke, and that makes womens tongues run ſo rount, and Lawyers ſpeake ſo thicke.

A poſie for a glaſſe, penned merrily at the requeſt of a Gentlewoman.

VIewing in this glaſſe, the ſingular ſhape wherwith God hath garniſhed you aboue other creatures, to his owne Image, it ſhall be requiſite with continuall trauell and labour (leſt ſo excellent a worke be ſtained by your negligence or miſdemeanour) that you be anſwerable as ability ſhall ſerue, in working his will: which is not, in Criſping and Curling: Friſking and Frounſing: Painting and Proining: to better your beauty with ſtrange trim attire, as not content with his faſhion in framing you, but rather as you excell in gifts, ſeeke to excell in grace, remembring alwaies, that as plainnes putteth on, ſo painting putteth out the Image of Chriſt, which conſidered, your attire ſhall not be ſluttiſh, but ſober: not drabbiſh, but decent: not whoriſh, but honeſt: not gawdiſh, but godly: as beſeemeth Chriſtianity.

FINIS.